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M 1801

Group I

Barn

Tuesday, March 17, 1970

MR. NYLAND: Whenever I see a bunch of cars outside I always have a little trepidation. What will I say? What can it be that is worthwhile for you, that you could take with you, or profit by, or that it will give you a little poke in the ribs, that you're reminded? Because we talk about that now so many times, and apparently we have to keep on repeating it. It's really terribly strange that after we hear it--hear about Work - three or four, let's say five times - it still disappears. How terribly crystallized we are. And also, of course, how little there is of an inner life. And because it is so small, there is so little Life in it, although the quality of Life can be quite right, that kind of Life also has to be divided into cells; it has to grow; it has to multiply. And when you have to start out with very little, what will it make, to multiply it? You can say the wish, the wish for Life-expansion. Is it really that that is what we want? To expand it, but this time within oneself, so that there is more to hold on to for oneself when we go out in the outside world. And then many times the question is really:

can we do it? Will there be enough strength? Maybe we can give up. Maybe after a little while we can be satisfied and then go on our own. I doubt it very much.

I think we have to help each other. This is really the necessity of a group, because it can rejuvenate constantly - new people coming in, older going into the world; maintaining for a little while the level, then going out again; again new ones coming in; constantly renewing themselves. It is like a plant, when it is an annual, a perennial. Because annuals, they die, and you have to sow them again. But perennials have a root system, ~~and it~~ that is maintained over the winter, and then it can start growing again, even if some of the old leaves fall off. ~~And it~~ It is like a tree. And this is the way inner life should be: self-sustaining; at least for oneself, self-sustaining, until the leaves start to drop off; and then you have to have someone else who will take over. It's a combination of octaves in which one octave exists, and at the point FA another octave starts; so that when the first octave runs out, the second one will continue. And at the FA of that second one, again, a third one will start. Because you never can tell, the second one may also die.

Such continuation of ideas, as we now try to talk about it, and that we try to establish a certain foundation for ourselves truthful to the ideas of Gurdjieff, verified by ourselves in our lives having then changed that kind of a knowledge to an understanding for continued - for a continuing wish to live. Finally the realization that Life is - for oneself also - Eternal, and that whatever dies doesn't matter as far as Life is concerned it will continue. It will continue for Conscious and unconscious people. It is not limited this

continuation to Conscious people only. Each person who is living now is an example of Life on Earth, and even if they remain unconscious, certain things are there that will take place during a lifetime in a person which will enable such a person to continue with his life; of course not the form, and not knowing what conditions that particular life will have--will have to undergo or live in after he dies. But it will continue because Life cannot be killed that way.

It happens to be in ~~the~~ a form now simply because it is on Earth, and how it came here and where it will go as Life no one will know. We only know for a little while what name it has, and it is singled out then. And some understand that, and see that for that kind of Life, something else may be necessary. They say simply: to set it free. But also what for, to set it free? It's exactly because when one remains unconscious, Life is not set free after the physical body dies.

Life for an unconscious man, particularly (ly) when he starts to think about the questions of the hereafter, are limited to what we call the DO-RE-MI of his feeling center. We have--we have given it a special number - Number Four. It's important that that is Number Four, because in that are the potentialities of All-Quarter-Maintainer. And it keeps on, within this, that particular part of the body which then will die, as life which has, at the moment of one's death, the potentiality of remembering oneself.

It will then continue in what we simply say as spiritual form, but be reminded constantly of the Earth. In other words, we say sometimes, it is their Karma to work it out. It is the Karma of every living creature; also the Karma of living animals and the Karma of living plants--not developed

like man is, because he is already a little step further, and having reached three centers, he has different kind of potentialities. And animals probably do not talk about their Heaven, and plants, I'm afraid, even if they would talk about it, have no means of moving.

But when a man starts to consider his life, and what is the value, he is in a very special section of his feeling center. His mind doesn't help him at that time very much because it is so engaged in the maintenance of his unconsciousness. But the beginning of Consciousness starts in the feeling of a person. And when he then starts to consider such questions : what will happen to me after I die? What is this that I now call it my Life? What will become of that when I am not there? Or will I retain property ownership of a certain part of one's Life? — It's exactly that that makes it so difficult, because he has to keep on, continue it, and he will keep on having it imprisoned.

The reason for wishing to become Conscious is really to set Life free when one dies, in such a way that it need not remember where it came from, but that the freedom will allow such a person to continue, then, to live in a different kind of a form entirely; but without having to have the memory of having to return, maybe, sometime, to Earth, in order to fulfill one's Karma totally. What is a Karma? It's the bondage of a man. It's the way his life happens to be bound up to the Earth, and to the conditions of Earth. It's the way, when a man has lived, and unconsciously not knowing what really is the value of himself, that he then has followed simply lines of least resistance, as the Earth will offer it to him; and in following that he has bound

himself more because he has become identified - his Life has become identified with his manifestations. And that whatever his body is, is then the prison for his Life. And when he dies, and the prison falls away, that what has become his Life within himself during his lifetime, is still encased in the ideas which are--which have a reference to the way he lived on Earth.

He continues in that kind of a state, closely bound to Earth, still having to fulfill in different conditions this time how to become free from that--what is the remnant of his Life on Earth; and having still relationships towards the different people on Earth who have caused him to remain bound because all of that is linked together that maybe it is necessary, in order to become completely free, that he has to return to Earth in order to live again under certain conditions, but this time with a certain knowledge that there is a possibility for becoming Conscious.

I would almost say that anyone interested in the idea of Consciousness ~~(has?)~~ (has) correction have lived before. And that during that lifetime certain experiences have taken place, so that then when they appeared on Earth ~~again~~ this time, they have within them that particular germ, which then reminds them of how it used to be when they were not living in accordance with the Laws of Karma, but just living by the Laws of ~~the~~ Earth. Karma is independent of the Earth. Karma belongs to each person as he is representing Life on Earth; Karma is bound to the conditions of Earth, but it is the property of a man. And when he becomes Conscious he can solve, during the process of Working on Earth, part of his bondage.

You see, it is a question not to have to wait until you die. It's a question

now of utilization of that what you have on Earth as opportunities, which can give you an insight in what you really are, and what your bondage is, that then you can start to Work, in order to alleviate the difficulties of going over from what we call Life on Earth into death, so that it is a little easier to understand that whatever bondage already has been eliminated, that there is less and less left of the Karma. There will always be some Karma left, I think. I think that after death one will have a chance to Work on that kind of a bondage in a different surrounding. But all people will continue to live. Let there be no mistake about that. Because it would be so terrible to think that people who die, die, as one says sometimes, like a dog. What is meant by that? (:) Not that they are effaced; they die with the attentions a dog gives to himself, which is only to find a bone, and to eat, and to sleep in the Sun, and if possible, be lazy - that is a dog. When he is a dirty dog, he doesn't even care about that. He simply lives in dirt. And when a man is supposed to die then like a dirty dog or a dog, it means he has not taken any opportunity, which has been given to him in his ordinary life, to get rid of part of his Karma; and he will continue then, during that time, after his death, to have to undo the bondage in different conditions, or, as I say, maybe having to return to Earth.

One could not justify the thought that one has to become so-called Conscious, in the sense Gurdjieff means it, and that all the different people, including one's father and mother, and brothers and sisters, and all the friends who are unconscious, (-) who are not interested in Work as we know it, that something terrible will happen to them and not to you. We are all in that same kind of a condition of being bound. Where they are, and what they have done, and what you have done, all of that one does not know. Until you find yourself in

in a new atmosphere, in which then, by the realization of your 'I', you can actually see how much bound you are.

This is the chance that will be given to everyone, that at the time they die, they will have their 'I'. It is a gift of the spiritual world. It is not fully developed because all its lacks are the manifestations of the body. It still means that that 'I' is not fully developed as far as emotions and as far as intellect or Soul is concerned, but it will have the beginning of an 'I', with which they are expected to continue to Work, if they have Worked on Earth, or to start Work, when they have never heard about Work. But you must take the word 'Work' in a very wide sense, because what we now call Work and we use words like 'Objectivity' or that what we say the 'freedom' which is necessary, and 'impartiality.' We learn many things in ordinary life the hard way. We learn it also by a constant exposure to suffering. We learn it as we grow older and become more mature, and that gradually, although the process can be quite a bit slower, many people who have never heard of Gurdjieff, many people who have heard of Jesus Christ, and may have misunderstood that religion, many people who remember Buddha, and could not apply what he required, all of them, and in all of them something is still there which will stay with them, as their life leaves this Earth.

It's impossible to imagine those who have been honest, who have seriously worked for certain things on this Earth, that the best of their intentions, for conditions of helping other people, for trying to create what they would call masterpieces, in which perhaps they still were -- with which

they were identified, and could not ~~recognize it~~ let it go, because they were a little selfish about it. It simply increased their bondage. But there is no doubt that they have reached something that, within themselves, was comparable to their spiritual life. It's impossible to assume that all scientists are Hasnamussian, and that all artists are self--selfish; all philosophers, that they don't know what they're talking about. Or that all religious men have not seen, at certain times, God within themselves. Although they may be explaining it and describing it in ordinary words, and perhaps, 4 of 9 being a little infantile, one cannot assume at all that such people do not have a chance - on Earth, already - and that perhaps they may have reached a great height.

All throughout the ages this problem has existed. It is not something that just now happened to be because we use the word 'Objectivity.' It's also already long ago known. Ancient wisdom knew all about this. What was known in Egypt, and what we now gradually start to uncover, is in principle exactly the same. Why does Gurdjieff talk about Atlantis? And Akhaldan? And Egypt at the time also having a Sphinx? Why this distribution to find Tikliamish and Gemchania? Why descriptions of Tibet? Why the discussion about religion? You see it is not dependent on Gurdjieff. I've said it many times, it just happens to be in that person, and then it happens to come to us, and we happen, if we wish, to be able to Work, to find out certain things about oneself and our bondage.

You must try to understand this so that you don't become provincial. You have to spread out, you have to make allowances. You have to consider

mankind as a whole, not just a little group at the Barn. You have to include in your daily life many other people, with whom you never will be able to talk about Work. The emphasis for Work constantly remains within you, and with the group it will depend on the understanding of each other. That's why I say so many times: how can you ever continue to live together without entering into each other's life? How can you continue to quarrel? How do you want really what your Life ought to be--to become, when you wish constantly to put yourself on the foreground, and to steal the cheese off someone else's sandwich? It is not right that you don't understand what is needed, because you cannot just live and continue in the same way as usual, and then expect that you will become Conscious and even Conscientious.

Conscience is a very difficult thing to obtain. And there are many things in the way that belong to your ordinary human behavior. And the more you can become free or understand what it is; or make allowances for other people to know what they are; and the way they have to live also, mechanically, one says; the way they become automatic in their ordinary forms of behavior, and perhaps cannot be accused of anything. You have to make that kind of an allowance already for the outside world. It applies much and more more to (?) Working together, to try to understand ideas together, and really every once in a while to inquire, 'How are you? Meaning by that, sometimes with words, sometimes by a look, 'I remember myself. Do you?' Or, 'I hope you remember yourself, because I do, otherwise I wouldn't ask you.' That kind of help we need. We become much more dependent on each other the further we go, instead of less. How do you enter into the life of someone?

where--
How do you find out where they live? Can you actually place yourself in
their
~~that~~ position? Can you really think what they think? Without saying anything, can you then adapt yourself to where they are, and then start to help them as if they have gotten stuck in their thought and you continue from where they had to leave off.

That is real progress, because that means, ultimately, fusion. Maybe you don't understand the word 'fusion' when we talk about that in relation to God. It is not just one little metal and another little metal put together in a crucible and heated up, so that then you become--or get a homogeneous mass. It is a process of growth. It's a process in which there is openness and a willingness to enter. It's a process in which then that what is in the way has to be eliminated in order to make room for someone else. It's a process in which one feels that there is a need for communication with each other. Of course it is constantly based on caring.

Caring is such a beautiful word, if you really understand it: to be considerate. Really, Conscience comes from that, because it is really a science to be together with each other--that is Conscience. And that is why it's important that in ordinary life we already start, and continue with that when we become affected by the ideas of Gurdjieff. I call them still ~~the~~ ideas of Gurdjieff, because there is ALL AND EVERYTHING for us to read them in--it is not an esoteric book like Alice Bailey or some of the others. It is very definitely written in a certain way so that we can understand it a little easier.

This is our life, here, at the Barn; this is the considerateness that I would like you to have for each other, that you then Work together, and

not fight; or not be just neutral. Just pass each other by without even saying 'hello.' And you can stand and (w)Work together without noticing each other. And that ~~the~~ as soon~~er~~ as someone makes a mistake, you are inwardly a little gleeful, because you are so goddamned much better, you think. This is what I mean by eliminating certain things. It requires a sacrifice. It is so essential. It is based on a feeling, with a little description of your mind, trying to see what is the condition of a person, when you want to help. And how to help—that's where we make our mistakes, because we say we want to help, and many times it 's only to hear oneself talk; so that then you can be pride--proud, so that you have helped someone, and the other hates you for helping her or him.

To Be is the only way, without any wish, even, to be reoognized; but to live one's life to the full extent, letting it flow over for those who can take it, and sending it in a direction for those who wish, and not forcing it, and not do it at the expense of someone else. Why do I emphasize these kind of things? Because they become so apparent in Barn life, where different activities have to dovetail, and where people become dependent on each other, to help each other to be reminded. Not to help to carry a two-by-four all across the field, or to get the garbage pails. I mean you have to make allowances for the possibility of growth of someone. In that way you help to create conditions so that they can grow.

You remember the definition for Love? How can I find such a world, which I then can present to someone I really care for? Because I care for such a person for their Soul; I care for the possibility of growth; I care for their essential values. Many times not at all how they look. But I care,

to one's heart, for such a person in order to help them to grow up, to understand more. And I wish it so that they, in a world, can then open up to that world, without knowing that I have created it, the same way as I don't know that God has created Mother Nature and the Earth, and I don't know it, but I live, because all I see is the Sun and the blue sky, and I say, 'isn't it lovely, such a day, today.' This is what I call Love. Really, that caring. One pours it out in the creation of a world around a person, so that the person need not even know it, and surely will not say 'thank you' when they don't know it's you. But the satisfaction you have for yourself to know that you have done your best, that way, so that then in that world something is created as a force, which pulls them up, I've said it so often. What is this world? The creationof a vacuum above a person, that they (are) impelled and compelled and know that they must go because that kind of vacuum cannot continue to exist. When there is enough in a person to be attracted by that vacuum, and then they feel as if it comes from them, not knowing how the wind attracted them and how at such a time they're sailing with it, and not knowing the friction, they don't know even that there was a wind.

This is the creation of such conditions for each other. This is the way you have to learn more and more how to feel, how to know what is right for another when you care for them. One cares for each other on the basis of Work, of course. What else will you care about? Because they happen to be a little lovely and beautiful? Or that they are smart and brilliant? Who cares for that in the end? You care because there is Life, and you wish to help to set that Life free, to the best of your ability. Because it is Life you're interested in. It reaches you through that form; it is given to you through

a form. Thank God, if it is in such a form that it appeals to you. But it does not mean, when it is not appealing, that you don't have a similar kind of obligation, if you actually want to care for humanity as a whole. Not to change conditions in such a way that they become like a little palliative, just a little salve for the wound.

To go down, down to Essence, essential values, which belongs to the bloodstream, physically, and the bloodstream which gradually becomes psychological. And it is that what I feel we have an opportunity here, and you have to use it, it would be such a sin if you don't.

We have opportunities like that in a group. You have such opportunities for those who answer, like last night. And that is why I say it because it is still not right. It is still not wishing to understand each other. There are a few mistakes, I want to mention them. They were made last night. You see, a person asks a question, and the requirement is: where does he live? How can I change my thoughts, or the words, or to come to the level where the person asks the question from, so as to attach it? It is then a case where his thought ends and yours should continue. And so in that process, looking at such a person as he talks, and you take in what he is saying, and while he is talking, you start to formulate. He uses a word that gives you an idea. He uses another word. You change your idea, because you cannot use it now because the other word came. You reformulate and reformulate as you listen. Finally he's finished, and you have to answer; and by that time your answer should be complete, because you know where you should start— you have already made an attempt. So you have in mind how will you answer.

So you ask a question because you would like to have a little more information. Maybe the question was not entirely clearly put, and you have to help. So you ask - all the time, you have a person in mind. You might say, it's yours, because you are answering. And the question is yours for that time. No one else. He has trusted you. He is listening to you when you answer, because he wants to find out; and so it's your responsibility to do it as well as you can. And then to form a certain way, in yourself, how can you bring that person to the realization of what his question really means, and then give an answer, corresponding to the question? You may need a little time. You may have to think a little bit. And in the meantime the others, who also are answering questions, they just listen. They just listen. They don't interfere. They just leave such a person alone, until the answer and the question are finished, to the best of the ability of the man who answered. And you leave it alone. Unless the person who has answered may feel that perhaps he has not said everything the way it ought to be said, he can invite then, who else perhaps can add something?!

But for God's sake don't add anything unless it is asked for! That happens all the time, that there is an answer and then someone else wants to give another little answer right on top of it, and usually talking nonsense. And every once in a while taking over, so that the first person is flabbergasted; that is, the first answerer, because he was intent on wanting to do it right, - and then he gets a slap in the face, because someone else... Why?

One must ask oneself why. Why does one constantly want to interfere, with what someone else is trying to do in all honesty? Let it even be wrong, is it right to differ of opinion, when you have a group of people who are listen-

ing to five or six who are going to answer - shouldn't there be unity of a certain kind among them? Isn't there enough chance afterwards to say, 'well, I would have answered a little differently because I understood it a little differently, and I wouldn't have used that kind of a word.' Plenty of time. But afterwards in the meeting, but not during a meeting. You lower the level of the meeting. You don't encourage people to cooperate. They withdraw within themselves when they have received such a slap in the face. It is not right.

What prompts a person to want to add a little bit? Because he thinks he knows more? Is he conceited, that he thinks that what was answered was not enough for the person who receives the answer? How does he know? He may be adding a little bit more of personal knowledge to a person who perhaps he knows a little better. That is quite possible. If one wants to say it in such a way that, 'if you don't mind, maybe I could add a little, maybe it would explain it a little bit more, because I happen to know him, so therefore, perhaps...'

A person gets a task in a meeting. When a person has been given a task by someone, that task is trying to be performed, and the next meeting he reports. Maybe it is not answered by the person who gave the task, but it is appreciated by whoever answers it as a task, going into the detail of what was the result of that. That is a task given, and it is a task given by someone. And if the task, in the opinion of someone, ought to be changed, the least you can do is to ask, 'Do you mind if, perhaps, a little bit different kind of a task would be useful for him?' The acknowledgment that the responsibility was taken by someone who gave a task for a very definite reason. And it may be it turns out that the task was not good enough, or that it was too difficult. Anyone who gives a task will

acknolwedge that maybe it was not the right kind, or that the person who did it did not do it right, or whatever. But you're not going to change a task, almost I would say, in midstream, and you're not going to take over.

I got a little angry because it was not right at all. It was exactly opposite to what I have said so often. The cooperation among people who know a little bit more and for that reason want to answer; the cooperation in trying to understand each other so that then, when you can learn from each other, that then ultimately there would be a language which would be uniform, so that you make allowances that maybe you don't know as yet how to say things, and maybe you're wrong a little bit in the eyes of someone else who is your 'confrater'. He is working with you, like a research team. I've compared it so often to a group of people who are interested in solving a certain problem—ten of them. And they get together and they talk; until finally, because of the ten agreeing, a problem can be solved. I've compared it with crossing the Gobi Desert, and that there were a few who had ideas of how to do it, and they came together, and then they talked about it, and adapted from each other what was useful for crossing the Gobi Desert, so that each person who was crossing could then profit by what other people had thought.

There's a beautiful example of cooperation and it's given by Gurdjieff. If it was actually so or if it is symbolic, I leave that out. You have to learn to grow, because in a group when you answer the opportunity is even much more than being together in a Barn and working physically together, because there in a group there is that responsibility for each member. To be open about that, that, let's say, that you come there with a question on your own mouth, in your

own heart, that you say 'perhaps I was wrong.' It's far better; at least you can start then from scratch.

It's ~~another~~ not A question that you have to efface yourself, but it's a question that you have to see what goes on in the mind of someone else. And you have ~~to expect~~ respect for his mind and for his feeling. (Did that thing go?) (turning of cassette)

Now regarding the answer to a certain question, that is still and it can still be discussed, because we all have that same kind of a problem. When you talk together, in a group or out, when you try to formulate certain thoughts or ideas, and you cannot always come to the same conclusion, not even using the same word, but perhaps indicating the same principles - this is what I wished to see. I will give a task for those who are going on a little vacation every once in a while, and maybe away for a week or two, or a week. Also for those who come regularly to meetings, who, perhaps for their own benefit, would be able to stay away for one week and not come to a meeting, just for one week be on their own.

When you are on a little vacation or ~~on~~ some trip you will have new impressions. They will take you up - it's logical, because that is almost the reason you will go on a trip: to change scenery. Try to see if, during that time, you can remember what Work is; try to see if, during such a period, you could write up what you remember of Work - not necessarily Working. You may wish to - that's up to you. But it is not necessary, particularly when you receive new impressions, which can be digested, and then afterwards can become useful. But simply to write down every day, so that you don't lose contact with Work; so that there is something in you that remembers that and ~~that~~ then tries to write it down, particularly when you are in new conditions ~~that~~ which will make you forget. That is what I would like to give as

a little task. And it applies also to many of us. And it applies even much more to those who start to answer questions. And there has to be much more coherence of that kind. I mentioned Ashiata Shiemash. It's a kind of an aim isn't it? It's really a wonderful idea that if one person could encourage (a) hundred, but of course in such a way that each one of the hundred could encourage another hundred, so that it goes over from father to son to grandson, that that is as an aim much too high. I realize that well enough, because there is so much to be done, and so little time. And what is the time element has to be substituted by the intensity, so that the product still of quantity and quality can be sufficient to have an effect.

That is why in this kind of activity that we are now trying to--to put on its feet, I push on all fronts because I want everything to have Life, so that every one of such activities can, at a certain point, be left alone, when it has enough Life to sustain itself. And I'm not waiting until one is finished and then start another. I remember, in my early youth being at the University in Holland, in Utrecht, there was a professor a little bit of the old school. And of course we had to do certain experiments, with different problems to be solved chemically. And he would not allow anyone to start on a new one, until the old one was finished. And even if that particular problem or whatever activity or reaction, would require five hours of evaporation, you couldn't do anything else, and just watch the evaporation or read a book; but you could not go ahead and start on something else parallel. You see it took time, but he was old-fashioned. It doesn't go very well. At the present time they are a little adjusted.

To do ten things at the same time, you hope then that they will not get into each other's hair, that they won't interfere. And when there is machinery, of course it's much easier to set it going and then to watch it, until it reaches

the end, and then take it apart again. What I'm trying to do--trying to tell you, is that whatever activities are which we're now busy with, that all of them will have to receive Life, all of them must have attention, and properly; all of them must require on your part help, giving, I would now say, love, to create such conditions for such activities that they, not even knowing which direction to go, that they go into the vacuum you create, because of your attraction for them, and your wish to give your love to them, that then they will start to grow, from inside out, with Life that you have given it, and also the conditions which you have created.

This is what I hope. It is not too much to ask. It is really to keep alert, to be attentive, to jiggle the money a little bit so that one can grow in one direction and another dollar in another direction. And hoping then that we are--have a little credit here and there so that not everybody is knocking on the door who wants to have their bills paid. And that there is a lot of hardship that one has to go through, which is logical, and which is useful. Who wants it easy? If you know a little bit about life, you know where the value is in your life, in the difficulties you have to overcome. Don't ever wish that things would be smooth and oily. Obstacles, provided you can overcome them, so that you are not disappointed, of course, always within a certain measure, so that you keep on with your wish, and to overcome them day after day, almost I would say welcome them because they will give you; of course, at that time, the friction which you need for your life. The friction to be used for the purpose of understanding yourself. To see how you are in your tendencies. To see how you will not make allowances for someone else, when your own vanity and self-love is at stake. You cannot do it, you can say it's out of your mouth before you know it. Put a piece of

of plaster tape on your mouth and your lips and keep them closed once in a while. Masking tape, to mask your words, sit for a meeting the whole time without saying a word - I mean, in a meeting where you're supposed, maybe, to answer. Constantly boiling up because you know it's so much better, and you would have a beautiful word for it and the other is fumbling for it. Just do it. Just sit there. That's a good task.

We had a task every once in a while in the olden days, driving behind a car, and not passing it, and of course there was always some kidd of a goof right in front of you, a Sunday driver who was not in a hurry, and there you were on a beautiful open road - you could pass him ten times already. And you had to sit, behind the wheel, and perspire, and swear at him; but you had a task. The task of doing certain things at a certain time, of course, is not to do the task. The task is only a reminder. The task is only to break habitual ways of living. The task is only for one purpose, that you make an attempt to Work. It does not come simply because you fulfill a task. Why is it necessary to find out what a task is worth for you? Because you fail, not so much in not keeping the task, but you fail when you don't apply what the task is for.

And when someone asks the question: what do you understand by the task? And then you sit for five minutes. What happened? The inquiry is: did you Work or not? And it's quite right to insist, in a meeting where one wants to help someone, to ask him: did you Work? For two reasons. One is: he is supposed to Work. The other is if he made an attempt at Work, maybe he made a mistake, and you could correct him. That's all for the wish to help a person, you ask a question. And if he cannot say it, leave it - it's all right, as long as he knows that that belongs to a description of a Work attempt.

I still hear these words: 'I made a Work attempt,' and then goes on. Why not stop them at such a time? 'Work attempt.' What actually is that? An attempt to Work on yourself, what does it involve? In our terminology it involves the creation of something else. Not vaguely, quite definitely. Because it's got to be reality. Otherwise it's of no use. So you don't leave it alone, by just saying, 'it is something that ought to exist.' It's got to exist. One has to have a realization that it exists. Even if you cannot know immediately that it is so-called 'collecting data' about yourself, at least it has to be there. And it's quite legitimate to ask, 'was something there?' And then, when one has that kind of an answer, 'did that "I" remain?' 'Was it really Objective? Was that not only a separation, but did it function in a different way?' 'Was the separation a separation as two levels are separated? - Not just one next to each other.' Because 'I' has different Great Natural properties.

It is Objectivity one talks about, not ordinary life. Not just subjectivity a little intense, or a little more suffering or whatever. And whenever that word is used: 'I made a Work attempt' I always shiver. And I say goddamn it, what? Without explaining? In the midst of certain daily tasks, when you are so completely taken up by them, there they make a Work attempt. And then one says ' what stupidity.' What is Work for ... and why? Where does my wish come from? Where is this situation in which I find myself, in which I must come to the conclusion that I ought to Work. What is it that I consider? I've talked many times about motivation. As long as I do not Work or have no results whatsoever, I still love myself too much. I've got to come to the point that I start to hate myself, or not to make it as strong as that, that I'm dissatisfied. Because I am a slug; I'm an unconscious, reacting creature, walking on Earth for Earth's sake only.

And when one talks about Work one talks about different kind of relations.

When I talked about the chessboard, about that what is the play between the devil and Mother Nature and you in-between, on the firing line. That is Earth. That is what we experience. But the the second game. I am on the particular place where I've settled with Mother Nature and the devil ~~but~~ AND I'm ~~not~~ NOW committed to go towards God. So from that chessboard which is horizontal I'm now ~~on~~ have a chessboard which is vertical. And I go up. That is the game I play with God. It's such a difference. And maybe it has to be explained every once in a while, not to say glibly, 'I made a Work attempt.' But honestly to say, 'I had a hell of a time. I couldn't get out of it. I made it. I tried, I couldn't. I waited some more. I did a little bit of this Work, that Work. Still the thought. My feeling was there. I should Work. I cannot Work. But I keep on, because I know I ought to. I want to and I cannot.' That is the terror.

And I sit there with myself the way I am, confronted partly by knowing the necessity I ought to Work, when I want to go to Heaven. I don't care about Work when I stay on the Earth. So when there is something in me of that kind of inner life, ~~when~~ which then starts to speak, or a little Conscience which comes up every once in a while and says, 'Remember yourself'; then I find that I'm so engaged in all kind of things which occupy my energy, take it away from me and I say I shouldn't, and I'm stupid to try, I cannot do it so I don't do it. But I do it when I get up, when I brush my teeth, I don't—I don't care how many simple activities one is engaged in, but all of that, I would like to have enumerated.

'I caught myself when I went out of the door.' Not just changing my left hand to the right hand. It means 'I had a picture, I had a realization of this body standing there, moving automatically and I changed the automatism (8), but

something was there as 'I' realizing this body was doing this mechanically, and now it didn't do it, but still was my body moving, and there still has to be an 'I' being aware of me.

I talk about these things so many times, and don't just pawn it off with a little bit of a word, saying 'Work attempt, Work attempt.' I understand thinking about Work, that is all right. But I also understand standing still for a moment, to come then to yourself, really; that is, if something is present to you that at that moment even you stop your damned thoughts a little bit. Or at that moment you drain them that they get out of your system, that they don't have to bother you. Your body remains in existence. Don't worry about the thoughts or the feeling. There you are standing drained, completely drained. Then Work. And if you cannot do that, sense. Sens~~e~~ is an unconscious state. You can always do that, when you want to take the time off. But you don't want to take the time off, because it's much cheaper to say that you cannot Work, or that you make an unsuccessful Work attempt. It doesn't exist. A Work attempt is always successful because it's always possible for a wish, if one has a wish, and if the wish is based on the consideration of what one really is, and that that stares you in the face as the truth, and that that then wants to go to God. What do you think, when you look at it that way, here you are on the Earth, and you're preparing to go to God. Because that's where 'I' will take you. That's the direction you wish to go - you claim it, and if you don't do anything about it, or you make a little bit haphazard, half-hearted Work attempt

you don't mean it. You're even a stupid fool to talk about it and try to create an impression that you are suffering so much. You don't.

When you talk about Work you want to go up to Heaven. That moment. You want to have wings, that moment, that you could fly away from this Earth. It means you have to be sure that that what is binding you, you really don't want to be bound by. You also know that you cannot be bound by ordinary responsibilites which still exist. So that your Work attempt is: I wished I could go to Heaven but I still have Work to do here. That is right. You see the concept is still there. I want to go to Heaven. I want to meet God. I want to ask Him to come down to me. What do I do in a case like that? When you go in audience to the King or the Queen, what do you put on? If you go to a masked ball, what do you put on for costume? In accordance with whatever the rules of the game are. What are the rules of the game when God asks you, 'Come to me'? Or when you say, 'I wish.' What will you put on? All the paraphernalia of the Earth? All the things that shine and glitter? All the beautiful orders you have received in the army of fighting for a living? The pride that you have in being a captain? Thinking that it is necessary to throw a little extra light in the eyes of God so that he is blinded by your grandeur? Or do you become quite humble, do you know what you are? Do you know how to dress?

How to even make you--yourself attractive? You know what one does? One takes Life out of one's body and one puts it all over oneself. So that it becomes like a second skin. So that you are glimmering with Life. That it comes out of you wherever it possibly could come out and you express it, in that wish, because you're happy, finally, to be able to leave the Earth.

A long time has to go by before you even dare to take that kind of Life out of you to give it to Him. Because that's what you're doing. Before you are willing to give up what you have and what you live by, so that you can say I'm through; never mind because I'm going to meet God. And whatever picture you have, whatever image there is, whatever you think the requirements of Infinity are, you figure it out, but it is terrible, it's terrible to figure it out: what will I do, I, poor unequipped little fool, standing there prattling about a little ~~bit of~~ Objectivity and thinking that every once in a while I'm impartial, and knowing full well that the next moment I'm as stupid as hell.

These are the things I feel, you see, that every once in a while have to become very clear, so that you then can become humble in the eyes of the Lord. So that Work has a meaning for you of <u>that</u> kind. Not a meaning belonging to your lovely brain, or even to your heart, but something that is part and parcel of you, and is part of your Being, of your Life as it is totally, as you live it on Earth, crying out to God, 'Help me.' 'Lord have Mercy,' one says, every once in a while ~~one says~~, if you know what that means. And if you see it when you do it, when you make that movement, what is it that starts in you?

That's why I said in the beginning one cannot accept the fact that those who do not use the words 'Objectivity' or 'Simultaneity' or 'Impartiality', that they cannot ~~(cannot)~~ be chosen or that they are not choosing, because one does not know that. You don't know how serious they are and have been in their life, and you don't know what <u>they</u> have suffered in silence. You have no measure; you have <u>your</u> measure - that you know. That you can know. At least if you wish to face it, you can know it. And with that you go through life. With that you come to meetings. With that you go home. With that you

get up tomorrow. With that you answer questions. Constantly in trepidation. 'May the Lord give me the chance to use the right kind of a word so that there is no mistake, and no disagreement between me and the Truth itself, so that that what I talk about becomes in the hands of the Lord as if it comes from Him, so that that what is given is pure and unselfish and right, because then it will have Life of its own, and then it can have an effect because - how else will one live one's life if you're not willing to die for it?

These are all little things. Don't think they apply only to ~~your daily life~~ a Monday evening. They apply to your daily life. They apply to certain times when you come to yourself and want to come to yourself. Because I only talk about such times. I don't talk about your flippant life. It can go on --continue and go on in whichever way you wish. It's of no interest to me, and it is really of no interest to Work. It's of interest to me when there is desire that you wish to Work, and that sometimes I can understand why you cannot, because pressure of ordinary life prevents you. That may have to be alleviated somehow, if one wants to Work. If one can, and if it cannot wait, don't Work then. Work, but constantly, keep it in the back of your head. Put it back of your heart, that it is still there and it won't be lost, ~~and~~ but you carry it with you, that wish.

You go through this life on Earth to your knowledge only once. You have to make the best. You have to take the opportunities as they are there, in simplicity. You don't have to think all the time about Work. Because you're a human being on Earth, you have your requirements. But inner life, you build it by giving it attention and giving it food. Giving it room, giving it free air, sometimes, giving it a Conscience to write on. A little tablet with the

Ten Commandments of yourself, which you ~~made~~ MAKE, your own rules of life, in Objective language, as you can write it and make it ten - just little rules of conduct, for yourself as you find, ~~W~~w What is at the present time the best for you based on what you have done and you know now, because one becomes a little mature and one grows up and one is not all the time foolish. And one must know but one must be open because someone else also may know, and I listen - I listen. What do they tell me, how can I profit? I'm perfectly willing to give, but how can I get what I really need out of the mouth of babies? Of course they tell the truth. My friends - will they? But they're afraid of losing my friendship. My enemies - they don't care. And what is left? People who have a similar aim,

Where the aim is based on what will be the condition of oneself if one wants to make a Soul. If one understands the reasons for wishing a Soul. And then the wish to make it. It is a dexterity, and in the process of that dexterity, as one Works, one ~~[illegible]~~ the manufacture of one's Soul, one can profit, maybe sometimes even by little shortcomings that someone else already, a little bit more mature has found out, or someone who is just starting and has the initiative of a thought. All of a sudden finds and then ~~enjoys~~ enjoins, tells you, 'Look, this is the beauty of how a ~~word~~ bird flies to the Sun.' It is terrible when you want to continue to write down the Latin name of the bird. It is terrible even when you want to kill it and put it in a museum. Because you will not reach God at all. But when you fly away, you have a chance.

I hope you have a good week. I hope you come back next week with questions in your heart. Even if I don't ask for questions, I know many times what's in

your heart. And then we can embroider on the question, and maybe some day it can be very beautiful.

Goodnight.

END TAPE

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